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Hall tells us that it became to Paul more and more impossible to blend the earthly life [of Jesus] with the spiritual functions of the Son of God, and he ceased at last to attempt it. "His letters to his followers would have gained tenfold moral (more?) power, if reinforced by lofty maxims from the Master's lips. So at least it seems to us [*i. e.*, to Mr. Hall]. But no: a few allusions to His death and resurrection, two or three scanty references to the words of Christ . . . , that is all" (p. 151). If our author had applied himself as diligently to Paul's writings as he has to the Papias fragments, he would have written more guardedly on this point. And when he tells us that in the time of Papias there "was no Christian Church" (p. 193), we wonder if he has not forgotten still more of Paul and the early sources. However, on page 201 he speaks of an agitation which stirred the "young Christian Church." Now we wonder if he has not forgotten himself. The Mystic Gospel is the subject of the final chapter of this book, but there are some seventy pages of notes. As "a study of religious thought in the second century" the work fails to take account of the tremendous undercurrent of common Christian faith and life, which shortly comes to view in divers places, and finally sweeps along in a mighty tide of rising power.

E. K. M.

The Post-Apostolic Age. By LUCIUS WATERMAN, D.D., with an introduction by Henry Codman Potter, D.D., LL.D., Bishop of New York. [Ten Epochs of Church History, Vol. II.] (New York: Charles Scribner's Sons. 1898. Pp. xviii, 505.)

THE second and third centuries of Christian life and society have never so powerfully compelled the attention of the learned as during this century. It is now safe to say that the most brilliant victories of modern historical criticism have been won on this field, where scarcity of materials, divergence of mental temper and equipment, distance and difference of culture, not to speak of corporate bias and personal prejudice, combine to make the work of the searcher difficult and even painful.

In thirteen chapters Dr. Waterman takes his reader over the main features of this "dark and bloody ground," and, let me say at once, in a manner no less considerate than entertaining when we recollect that to this dim and remote tribunal all bodies of Christians look back with more or less respect and confidence. The boundaries of the Post-Apostolic Age he fixes between the years A. D. 100 and 313, or from the moral termination of the personal labors of the Apostles to the Edict of Milan. The literary sources of information for his narrative are next arrayed, whereupon he treats of the historic episcopate in the third and fourth chapters, and in the fifth, sixth, eleventh and twelfth, of the relations of the Church to the Empire. The archaic heresies of Ebionism and Gnosticism, the internal disciplinary strife concerning the mode of celebrating the Easter festival, the mixed controversy of Montanism, and Sabellianism, that thin wedge of great dogmatic heresies, take up the seventh and

eighth chapters. In the ninth is given a brief conspectus of the Christian literature of the period, and in the thirteenth are exposed the author's views concerning those early Christian institutions to which long since have been given the titles of canon of scripture, theology, sacrifice, sabbath, liturgy.

Dr. Waterman leans strongly to orthodox and conservative views, as may be seen by his treatment of the origin and nature of the Christian episcopate. Nevertheless, he expounds fairly and lucidly, not only the views of the old school of non-Episcopalians, but the brilliant attempts of such modern scholars as Harnack, Hatch, Réville and McGiffert. No doubt his work was in press before the latest views of Professor Harnack concerning the chronology of the Ignatian Epistles had been made known—else Dr. Waterman would have drawn from them a still more valid argument for his summary of the mind of Ignatius, viz., that the ministry of the episcopate, “while in some ways a new order of things, was substantially the same as that under which churches had been living for two or three generations before, and that this ministry of three orders, under either kind of head, the itinerant apostle or the diocesan bishop, was something far above the level of any clever device of human policy.”

Students of the early Church will be pleased with the sympathetic statements (p. 18) that the honesty of Eusebius is beyond suspicion, and that “his book represents the very highest scholarship and the very highest power of realizing its own history that the Church possessed at the close of the Post-Apostolic period.” Elsewhere (p. 87), the author asserts that “it is not scholarly to throw Eusebius overboard whenever one does not like his statements, and one may predict that after Lightfoot's examination of the Eusebian chronology of the bishops of Rome and the bishops of Antioch has had time to be digested by scholars generally, the old-time historian will be treated with more respect.”

Is it quite true, as stated on p. 105, that “by the time of Domitian it was a settled policy of the Roman Emperor to treat *Christianity* as a crime”? In the original acts and documents of the fateful struggle between the empire and the new society there appears nowhere an objective treatment of the Christian system. It is the *nomen* that is under sanction, the confession of an unknown social head and bond, the illicit meeting. In these earliest days it would seem as if the edict *Non licet esse vos*, a measure of police-justice, was held to be sufficient. As late as Tertullian, the apologists, while themselves conducting an academic campaign, complain chiefly of the suppression of the liberty of association. Indeed when pagans like Epictetus, Galen, or Marcus Aurelius let drop a contemptuous word against the Christians, it is directed against their stubbornness, their *pervicacia* in not ceasing to exist. Similarly the earliest Christian documents insist with much strength on the right and practice of association.

It is to be regretted that Dr. Waterman has made little or no use of the monumental material, now quite abundant, for the history of the

second and third Christian centuries. The *Bollettino* of De Rossi, the valuable writings of his disciples, the labors of Le Blant and Allard, the superb work of Duchesne, are now indispensable, not only to the thoughtful student of Christian antiquity, but to any cultured reader who would be abreast of the great movement in this direction. To neglect this material in such a work as the one before us is not unlike neglecting the latest excavations in the Forum and on the Palatine when writing of early Roman history.

The present writer cannot agree with Dr. Waterman (p. 195) as to the influence of the Clementines on the development of the tradition "that the bishops of Rome were peculiarly successors of St. Peter in that see." He rather holds with Harnack that too much stress has been laid on this,—indeed the Roman episcopal lists of Hegesippus and Irenaeus antedate any possible influence of the Clementines. Nor can these witnesses well be called non-Roman, since both spent many years at Rome, and both are professedly passive and recipient. It is possible that a perusal of the story of the Acilii Glabrones, as illustrated by the late excavations in Santa Priscilla, would lead Dr. Waterman to abandon his scepticism as to the martyrdom of the Consul Flavius Clemens. Is it not always too much (p. 389) to assert that the specific pro-Roman passages in the *De Unitate* of Cyprian are "forgeries"? It is a grave word, and one that needs sufficient external evidence to justify it. Any *innere Kritik* is not likely to show more, at this date, than the fact of interpolation,—but how, when, where, and by whom? It is a long cry to the fact of forgery.

The work of Dr. Waterman is well written, and omits none of the generally-known topics of interest that form the subject-matter of the history of this period. It is not without a bias,—indeed, it is impossible for a believing Christian to write such a book without bias. Training, faith, feeling, circumstances,—all combine to create in him a mental temper that cannot be set aside. All that can be asked is that the facts be carefully collected from every quarter, that they be scrutinized and set in their due sequence and relationship as far as is now possible, that the laws of enlightened and moderate criticism be known and applied, that caution be used in the assertion of things as certain, dubious, false, that the opinion of the critical searcher be set down in terms justified by the amount and conditions of the materials, and be not too much influenced by rhetoric or by the historical fancy,—those subtlest ways of prejudicing the mind of an ignorant or unsuspecting reader.

THOMAS J. SHAHAN.

Geschichte Belgiens. Von HENRI PIRENNE. Band I.: Bis zum Anfang des 14. Jahrhunderts. Deutsche Uebersetzung von FRITZ ARNHEIM. (Gotha: F. A. Perthes. 1899. Pp. xxiv, 496.)

IN M. Pirenne, Belgium has at last found an historian who combines an adequate knowledge of the local "sources" with a large historical